

of Chinese characters, a symbol of modernity, is not a simple replication. They use these characters in their own particular ways reflecting their own culture. “They have used clothing to write their own culture and history” (89).

An important theme that some chapters in this volume highlight is the role of human subjectivity and agency in the reproduction and transformation of tradition and modernity. Futuru C. L. Tsai’s chapter reveals the hybridity of tradition and modernity in dances of young Amis. Dances were used to fulfill traditional duties, but these dances are not simple reproductions of what has been passed on from previous generations. Tradition is reproduced and transformed through the subjectivity of young Amis. Elements of outside cultural expressions were appropriated to “represent the performance of subjectivity and identities blended with the global flows of music and dance movements under the specific sociocultural environment of A’tolan Amis” (175). This subjectivity also transformed foreign cultural expressions to serve the purpose of cultural reproduction of Amis. Li-Ju Hong’s research on a Paiwan community in Taiwan examined the conflicts of subjectivity of different stakeholders in the interpretation of the past to serve the purposes of the present. What seems to be conflicting versions of social history actually represents contestations for social status in the present. In this way “the interplay between individuals in Paiwan society and history is essentially being ‘rewritten’” (193). Yajoi Mitsuda, following the successful story of Thao being recognized as an ethnic group, shows the agency of the local people in their negotiation with state polity for the recognition of their minority status. Even though the state tends to essentialize ethnic identity and ethnic boundaries, choosing the right elements to redefine the fluid and ambiguous cultural boundaries was the key strategy leading to this success.

Eveline Bingaman’s chapter demonstrates how the notion of culture is interpreted differently in different discourses of tradition and modernity. UNESCO’s discourse of World Cultural Heritage envisions culture as static and bounded, thus opposing cultural heritage preservation to development and commercialization. But from the local people and government’s perspectives, the value of being on the list of the World Cultural Heritage lies in the economic opportunities that such a status brings. Such different discourses of culture and cultural heritage have led to conflicts between UNESCO and local government as to how to manage the Lijiang Old Town as a World Cultural Heritage site.

As the editors state in the preface to this volume, the article by Chang Kuei-min is the only one in this volume that is not on minorities. But rural migrants, living as outsiders in hostile urban spaces, occupy a social space of no less otherness than national minorities. But at the same time, the urban space gives peasants mobility in their resistance to the one-child policy. The urban space becomes a social space for the state and migrant women to contest for control over the latter’s bodies, especially in terms of childbirth.

Covering such a broad range of social and cultural phenomena, chapters in this volume need good introduc-

tory and concluding chapters to hold them together as a theoretically and thematically meaningful body of scholarly works. With insightful observations that give these case studies some theoretical depth that many of them otherwise lack, the “Introduction” and the “Afterword” by the editors have generally achieved this purpose. The “Introduction,” surveying general scholarship on tradition and modernity as well as social, economic, and political transformations in other parts of the world, put case studies in this volume in broader theoretical and thematic contexts. The “Afterword,” using Goffman’s (1974, 1979, 1981) terms of “key” and “footing” to illustrate the processes of social and cultural performance, has tried its best to provide a coherent theoretical framework for the whole book. But lack of correspondence between “Introduction” and “Afterword” seems to have compromised the effectiveness of this effort.

I am impressed by the excellent ethnographic researches that these scholars have done, especially considering the fact that most of them were still PhD students when the book was published. Even though most of the case study chapters are not theoretically rich, they do provide thought-provoking cases for us to rethink what tradition and modernity means in different cultural, social, and political contexts.

Even though Wang Ting-yu and Liu Biyun’s researches have been conducted in contexts where the minorities and the Han Chinese live side by side with each other, there is insufficient account of interactions between the Han and the minorities. Since the Han Chinese carry with them one version of modernity that these minorities are confronting, incorporating, and modifying, lack of sufficient account of the interactions between agents of two cultures makes the stories seem only half told.

Overall, this volume is a valuable contribution to our understanding of the experience of tradition and modernity by different people in different social, cultural, and political contexts. It is a book worth reading, especially for those who are examining the meeting of tradition and modernity in East Asian societies.

Zhifang Song

**Wimmer, Andreas:** *Ethnic Boundary Making. Institutions, Power, Networks.* Oxford: Oxford University Press, 2013. 293 pp. ISBN 978-0-19-992739-5. Price: £ 16.99

Andreas Wimmer has written a compelling and ambitious account of how, when, where, and why ethnicity comes to matter. Going beyond simply refining certain constructivist insight about, for example, thick or thin ethnicity or blurred or bright boundaries, Wimmer provides a new “processual” theory of ethnicity that focuses on boundary making processes. The resulting text is comprehensive, covering issues of institutional context, power hierarchies, networks, and strategy. Moreover it is analytically impressive, as Wimmer seamlessly weaves together Bourdieusian insight on classification struggles, with Barthian understandings of boundary processes, and Weber’s assessment of group making.

In a nutshell, Wimmer's theory of ethnic boundary making argues that an ethnic boundary's degree of political salience, historical stability, social closure, and cultural differentiation depends largely on three main factors – the institutional context, power hierarchy, and political alliances. In other words, the ability of actors to select from a number of boundary making strategies – such as inversion, expansion, or constriction – depends on the institutional dynamic of their social field, their level of privilege, and their networks with other political actors. Understanding ethnicity in this way, Wimmer argues, can help researchers to avoid reifying ethnic groups (and fall into Herderian pitfalls) and help to sort ethnic from other sort of effects, such as class.

A bit more than half of the book is dedicated to outlining Wimmer's research paradigm and providing a typology of boundary making strategies. In the empirical chapters, Wimmer provides some insight as to how his analysis might inform new research approaches to the study of ethnicity. The chapter on Swiss immigrant neighborhoods helps to show the way that networks map onto ethnic and nonethnic cultural understandings. Another chapter on facebook networks encourages researchers to better sort out ethnic from nonethnic effects in network closure. A final chapter on European ethnic groups provides insight as to how researchers can examine cultural differentiation across ethnic boundaries.

Wimmer's work is brilliant and covers almost all the broad bases for understanding how ethnic boundaries emerge and change over time. Nonetheless, there is room to push, as readers might still be left wondering just how to further define and operationalize many of Wimmer's concepts. For example, Wimmer argues that the institutional context is important for determining which boundary strategies individuals might take. But institutional context is a large concept and Wimmer does not quite explain which institutions – other than the nation state, and democracy broadly – matter for boundary making. We can imagine that labor markets, schools, and the law might matter, but what heavily typified normative behaviors and cognitive impulses, such as those that come into play when shop owners spot dark-skinned customers? How can researchers define and account for these types of institutions? And how do we know what kind of effect these institutions might have on ethnic boundary strategies? The same goes for Wimmer's concept of power. While we can see intuitively how power might influence when ethnicity matters, Wimmer does not describe this concept in depth and thus we are left with questions about how to define and measure power hierarchies, or about how to compare the distribution of power across settings.

In sum, Andreas Wimmer has developed a path breaking research program that encourages ethnicity researchers to develop more rigorous and systematic methods for assessing when and how ethnicity matters. His text answers several questions, and raises new ones. It is a valuable contribution that will inspire debate and herald a new generation of research on ethnicity.

G. Cristina Mora

**Wright, Robin M.:** *Mysteries of the Jaguar Shamans of the Northwest Amazon*. Lincoln: University of Nebraska Press, 2013. 387 pp. ISBN 978-0-8032-4394-1. Price: £ 38.00

Robin Wright has long been regarded as one of the foremost authorities on traditional (and transitional) religious beliefs and practices among indigenous Amazonian peoples, and his new book, "Mysteries of the Jaguar Shamans," offers a deeply impressive culmination of research he has been conducting on shamanism for several decades.

"Mysteries of the Jaguar Shamans" is, most generally, an extraordinarily rich ethnographic exploration of shamanism among the Hohodene Baniwa, an Arawak language speaking group in northwest Brazil among whom Wright has been conducting research since the mid-1970s. The Baniwa are well known through Wright's extensive earlier publications, and through the well-deserved place of groups in the northwest Amazon in the anthropological and Amazonian literature. This latest book serves several purposes. First, Wright offers a biography – and large passages of autobiography – of Mandu da Silva, perhaps the last practicing Jaguar Shaman among the Baniwa, an individual who possesses years of experience, knowledge, and practice of this highest level of the Baniwa shaman's art. Wright's intention is not merely to offer a kind of salvage ethnography of a dying form of practice, but also to document key aspects of shamanic knowledge as part of an important effort to preserve shamanic expertise for future generations of Baniwa through the "House of Shamans' Knowledge and Power" that Wright helped to sponsor in 2009.

The first section of "Jaguar Shamans" focuses on Mandu da Silva, the senior shaman whose life frames much of the book. Wright uses Mandu as a lens on to the history, mythology, cosmology, and politics of shamanism and sorcery among the Baniwa, offering an exceptionally rich ethnography *cum* biography, and a history of Baniwa religious practice that goes back to the 1850s, ending with Mandu's concerns about the impending destruction of the world – once again – as a consequence of industrialization. British Petroleum, for example, is said to have penetrated the first level below our world, and is moving rapidly deeper into lower levels at which animal spirit owners reside, with potentially catastrophic results. Here, Wright and Mandu collaborate on a fascinating presentation of history, ethnohistory, and current political commentary.

Wright turns to an exploration of the ultimate sources of shamanic power and knowledge in the second part of this book. He begins with a "corrected" version of a creation story and a detailed explication of the Baniwa model of universe and its twenty-five "worlds." As Wright notes, the image of the universe as a tree is a common one in Amazonian cosmology, but rarely is that image explored in the kind of detail that Wright is able to present here. The use of trees as tropes for a wide variety of sacred meanings is also impressive, from the *paxiúba* tree that provides material for sacred flutes to the more generic "Great Tree" at the center of the world. Throughout, the image of the "tube" offers a rich metaphor for connections, including umbilical cords, flutes, bones, etc.